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structure by the critical analysis, at best is only half an introduction.
— C. F. KENT.

Die Autorität der heiligen Schrift, ihr Wesen und ihre Begründung. Von Ernst Haack. (Schwerin i. M.: Bahn, 1899; pp. 83; M. 1.50.) While not pretending to give a definitive solution of the question as to the Scriptures, the author strongly maintains that a satisfactory answer cannot be reached unless the "doctrine of sacred Scripture" of the elder dogmaticians be positively valued, as well as criticised and modified. He accords "supernatural authority" to the Bible. He seeks — vainly, as I think — to controvert the fundamental position of modern theology, viz., that the autonomy of the believing subject excludes of necessity every external objective authority, be it church, or state, or Bible, or God.—GEORGE B. FOSTER.

The Holy Spirit in the Old Testament. By Hugh M. McIlhany, Jr. (Staunton, Va.: Stoneburner & Prüfer, 1900; pp. 108; \$0.75.) The author has collected the Old Testament passages on the Spirit, and treated them from the point of view of the older commentators. Scott, Clarke, and Henry are among his authorities, while recent commentaries and recent special literature are conspicuously absent. He works under the principle that the Spirit is to be understood in the same sense throughout the Bible, and so is obliged to find in the Old Testament merely prophetic foregleams of the uses in the New Testament. We need books on this subject, but they must, to be of value, reckon with present scholarship.—IRVING F. WOOD.

The Messages of the Apostles. The Apostolic Discourses in the Book of Acts, and the General and Pastoral Epistles of the New Testament, Arranged in Chronological Order, Analyzed, and Freely Rendered in Paraphrase. By George Barker Stevens. (= "The Messages of the Bible.") (New York: Scribner, 1900; pp. 258; \$1.25.) In this volume Professor Stevens gives us the essential teachings of the apostolic discourses in the book of Acts, and in the general and pastoral epistles in the New Testament. It is interesting to note that in his arrangement he regards James as written by the brother of Jesus, and, though declining to pronounce any positive judgment upon the date of the two epistles, puts Jude and second Peter as chronologically antecedent to the pastoral epistles. The volume is done with Professor